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Work and Workers.

AN effort is being made in Germany to establish a uniform system for the transcription or transliteration of Oriental words into modern tongues. The German Oriental Society, with the coöperation of similar bodies elsewhere has recently published a scheme for such a system, and the society at its next meeting in Leipzig in October, will decide whether the system recommended by its committee shall be adopted. If so, it will probably go into international use.

A NOTE in the *Independent* for June 6 gives a summary of the conclusions reached by Professor Seeberg, of Erlangen, in his recently published investigation of the Apology of Aristides. He regards the Syriac text of the Apology, which was discovered by Professor J. R. Harris in the Mt. Sinai cloister, as the best text. He shows the Apology makes extensive use of the New Testament and other early Christian literary sources. There is to him a clear influence of the Pastoral Epistles and the Gospel of John. Of the extra-canonical literature of the earliest period it is only possible that the First Epistle of Clement was used, while it is very probable that the Shepherd of Hermas was known to the writer. The evidence for the use of the Didache is still stronger. The dependence of the author on the Kerygma Petri appears throughout, as also upon the Apology preserved in Syriac under the name of Melitos. Professor Seeberg concludes that the Apology of Aristides was presented to Antoninus Pius, and was written about 140 A. D.

A TRUSTWORTHY and useful article upon "The Jews in Jerusalem and Palestine," written by Dr. Selah Merrill, former United States Consul at Jerusalem, appeared in the *Sunday School Times* for June 8. So many estimates of the population in question have been published, varying greatly and sometimes naming impossible numbers, that it is well to have the matter set right. Dr. Merrill has made the most complete, careful and impartial estimate possible. The English and French consuls at Jerusalem made independent estimates about the same time, and the results of all these investigations were approximately the same. For Jerusalem they were respectively 25,000, 25,322, and 27,000 Jews. The total population of Jerusalem is given by Baedeker (1894) as 40,000, and by any reasonable method of computation it cannot exceed 47,000, made up of 8000 Christians, 12,000 Mohammedans, and 27,000 Jews. Outside of Jerusalem Jews are found only in Acre, Haifa, Hebron, Jaffa, Nablous, Ramleh, Safed and Tiberias—in all 15,131, and in the colonies 2,800, which, with the middle estimate of the Jewish residents of Jerusalem, would make 43,253 Jews in Palestine. A few years ago extra-

gant, sensational reports were circulated, telling of the enormous numbers of Jewish immigrants arriving in Palestine. In July, 1891, the Turkish government issued an order forbidding the immigration of Jews into Palestine, and since that date very few have arrived, and the number in Jerusalem has not increased. Dr. Merrill does not think that the welfare of the Jews can be advanced by the current exaggerations of their numbers in Palestine, put into circulation at the start in order to induce Jews to emigrate thither.

FOLLOWING the letter of Professor Flinders Petrie to the London *Academy* of April 20, in which he announced the discovery in Egypt of relics of a before unknown race, the *Record* contained this comment: "Professor Flinders Petrie must now be acknowledged as the undoubted leader of the younger school of English Egyptologists, and it must also be owned that he has gained this position for himself by dint of hard and continuous work, and by a judicious exercise of his powers of organization. Mr. Petrie writes books, trains disciples, excavates, superintends the excavations made by others, and organizes exhibitions and meetings in furtherance of the science to which he has devoted himself. His works already nearly fill a column in the catalogue of the British Museum. He is at present engaged in writing a *History of Egypt*, which will tell us all that is known of the land and its people from the earliest times. We know the interest he took in the unearthing of that wonderful ancient library which is now known by the name of the Tell-el-Amarna tablets, and his recent little book entitled *Egyptian Tales, Translated from the Papyri*, has also been read with a considerable amount of interest by many. But all his past exploits have suddenly been eclipsed by the announcement just made by him that an entirely new race has been discovered in Egypt by the joint researches of himself and of Mr. Quibell, who works under the auspices of the "Egyptian Research Account." There is absolutely no doubt about the main facts of the discovery. The newly unearthed remains and implements differ entirely from all that is known of the Egyptians themselves. "Their pottery," to use Mr. Petrie's own words, "their statuettes, their beads, their mode of burial, are all unlike any other in Egypt; and not a single usual Egyptian scarab, or hieroglyph, or carving, or amulet, or bead, or vase, has been found in the whole of the remains in question." It is at present supposed that these newly-found archaeological treasures belong to about the year 3000 B.C., but no one is as yet able to tell who these people were. Is it a Semitic race we are suddenly called upon to deal with, or were they of an Aryan stock? Did they enter Egypt from some other part of Africa, or did they come across the sea? We shall, no doubt, ere long have a handsome volume in our hands, adorned with numerous illustrations, which will at any rate try to answer these as well as various other questions that might be asked.

THE discovery of a new patristic fragment is announced by Professor Haussleiter, of Greifswald, in the *Theologisches Literaturblatt* for April 26.

And an article upon the discovery from the pen of Professor J. Rendel Harris appeared in the *Expositor* for June, from which we now gather the main facts of interest. The discovery was made by Professor Haussleiter in his work upon the new edition of Victorinus for the Vienna Corpus of Latin Fathers, and consists of the closing portion of the commentary of Victorinus in the original form, apparently with no corrections, from the hand of Jerome, and with abundant Chiliastic references and arguments. The manuscript which furnishes the new material is understood to be in the Vatican Library (Codex Ottoborianus latinus 3288 A). It is well known that in the first centuries of the Christian Church there was a steady succession of teachers, amongst whom will be found some of the most renowned and venerated names, who held the doctrine of the millennial reign of Christ with his saints on earth. But almost all the Chiliastic library of the early church has disappeared. Of the elders who followed St. John we know nothing ; their great book of *Gnosis* is not extant. Papias is only known by an extract or two ; Nepos of Arsinoe, who wrote the *Confutation of the Allegorists in Defence of Chiliasm*, has disappeared also ; and the commentary of Victorinus of Pettau, in the close of the third century, is only current in the reform dress which Jerome gave it, of which presentation Chiliasm is no feature, though we know from Jerome's own confession that Victorinus was a Chiliast, and therefore could not have commented on the Apocalypse without disclosing his true opinions. So that is a matter of great satisfaction that even a portion of the commentary of Victorinus in its original Chiliastic form has come to the light. The text is very corrupt and belongs to the fifteenth century. Professor Haussleiter calls attention to the fact that in this revered fragment we are face to face with earlier material borrowed from either Papias or the book of the Elders. The prospect of a closer acquaintance with the proof-texts and arguments of Chiliasm gives hopes that more light will be thrown upon the history and the party lines of the earlier church. Another point of information given by the fragment is to the effect that Victorinus had a different interpretation of the four living creatures in the cherubic chariot from that which was current in Western MSS. and Fathers ; the four creatures prefigure the four evangelists, but the order is Matthew, John, Mark, Luke, an order which may turn out to have been the primitive order. And the identification of the four evangelists with the four faces of the Cherubim has the appearance of coming from an older and earlier stratum than the writings of Irenæus, in which case the quadriform character of the gospels must have been recognized before his time. Professor Harris adds that the importance of these things will not be overlooked by scholars.

ANNOUNCEMENT is made as to the authorship of the various volumes of the *International Critical Commentary*, edited by Professors Driver, Plummer, and Briggs, as follows: *Genesis*, by the Rev. T. K. Cheyne, D.D., Oriel Professor of the Interpretation of Holy Scripture, Oxford. *Exodus*, by the

Rev. A. R. S. Kennedy, D.D., Professor of Hebrew, University of Edinburgh. *Leviticus*, the Rev. H. A. White, M.A., Fellow of New College, Oxford. *Numbers*, G. Buchanan Gray, B.A., Lecturer in Hebrew, Mansfield College, Oxford. *Deuteronomy*, the Rev. S. R. Driver, D.D., Regius Professor of Hebrew, Oxford. *Joshua*, the Rev. George A. Smith, D.D., Professor of Hebrew, Free Church College, Glasgow. *Judges*, the Rev. George Moore, D.D., Professor of Hebrew, Andover Theological Seminary, Andover, Mass. *Samuel*, the Rev. H. P. Smith, D.D., late Professor of Hebrew, Lane Theological Seminary, Cincinnati, Ohio. *Kings*, the Rev. Francis Brown, D.D., Professor of Hebrew and Cognate Languages, Union Theological Seminary, New York City. *Isaiah*, the Rev. A. B. Davidson, D.D., LL.D., Professor of Hebrew, Free Church College, Edinburgh. *Jeremiah*, the Rev. A. F. Kirkpatrick, D.D., Regius Professor of Hebrew, and Fellow of Trinity College, Cambridge. *Minor Prophets*, W. R. Harper, Ph.D., President of The University of Chicago, Illinois. *Psalms*, the Rev. Charles A. Briggs, D.D., Edward Robinson Professor of Biblical Theology, Union Theological Seminary, New York. *Proverbs*, the Rev. C. H. Toy, D.D., Professor of Hebrew, Harvard University, Cambridge, Mass. *Daniel*, the Rev. John P. Peters, Ph.D., late Professor of Hebrew, P. E. Divinity School, Philadelphia, now Rector of St. Michael's Church, New York City. *Ezra and Nehemiah*, the Rev. L. W. Batten, Ph.D., Professor of Hebrew, P. E. Divinity School, Philadelphia. *Chronicles*, the Rev. Edward L. Curtis, D.D., Professor of Hebrew, Yale University, New Haven, Conn. *Mark*, the Rev. E. P. Gould, D.D., Professor of New Testament Exegesis, P. E. Divinity School, Philadelphia. *Luke*, the Rev. Alfred Plummer, D.D., Master of University College, Durham. *Acts*, the Rev. Frederick H. Chase, D.D., Fellow of Christ's College, Cambridge. *Romans*, the Rev. William Sanday, D.D., Dean Ireland's Professor of Exegesis, Oxford; and the Rev. A. C. Headlam, M.A., Fellow of All Souls College, Oxford. *Corinthians*, the Rev. Arch. Robertson, D.D., Principal of Bishop Hatfield's Hall, Durham. *Galatians*, the Rev. Ernest D. Burton, A.B., Professor of New Testament Literature, University of Chicago. *Ephesians*, the Rev. T. K. Abbott, B.D., D.Lit., formerly Professor of Biblical Greek, Trinity College, Dublin. *Philippians*, the Rev. Marvin R. Vincent, D.D., Professor of Biblical Literature, Union Theological Seminary, New York City. *The Pastoral Epistles*, the Rev. Walter Lock, M.A., Fellow of Magdalen College, and Tutor of Keble College, Oxford. *Hebrews*, the Rev. T. C. Edwards, D.D., Principal of University College, Wales. *Revelation*, the Rev. Robert H. Charles, M.A., Trinity College, Dublin, and Exeter College, Oxford.

Engagements for the making of the remaining volumes not here specified will be announced soon.